retain an open inlet L?r fresh divine inspiration as well as a healthy susceptibility to the national mode or trend of thought and sentiment; thus are individual conscience and historic continuity harmonised. As observed by Brahma Rishi Venkataratnam. "Free yet authoritative, true yet familiar, lasting yet homely, imperishable yet national, the Upanishads were to Ram Mohan Roy the national (Swadesi) type and mould for (t Universal Religion '\ Thus did he regain a national scripture for the rational soul and furnish to the nation that hope and confidence from the past which is the indispensable precursor to national growth and expansion. Thus was he the first and greatest reviver of the { un falsified}, ' undamaged) Vedanta in the nation, as well as the harbinger of the light of the East to a Western horizon not yet clear of the primitive mists of a detached, heaven-enthroned God and a fallen Eden-banished man" But for Raja Ram Mohan Roy's labours in this direction, the Upanishads, the Vedanta Sutras and the Bhagavadgita v^'ould have been impenetrable sealed books to'a majority of even the best educated Indians. All glory to him!

The subjects dealt with in the Brahma Sutras have been

already indicated above. But in order to give the reader a general idea as to the trend of their treatment and to show how the author attempts to establish a particular theme by focussing' on it the relevant texts gathered from several Upanishads, I give below a few excerpts from Raja Ram Mohan Roy's "Abridgement of the Vedanta". In it **by** f Veda ' and ' Vedanta) are meant the Upanishads and the Brahma Sutras respectively:—

" The illustrious Vyasa in his celebrated work/ the Vedanta, insinuates in the first text tliat it is absolutely necessary for mankind :o acquire knowledge respecting the Supreme Being, who is the subject >f discourse in all the Vedas and the Vedanta as well as in other systems >f theology. But he found .from the following passages of the Vedas 1-iat this enquiry is limited to very narrow bounds, vis., tt The Supreme "eing is not comprehensible by vision, or by any other of the organs of